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Christian Education Magazine

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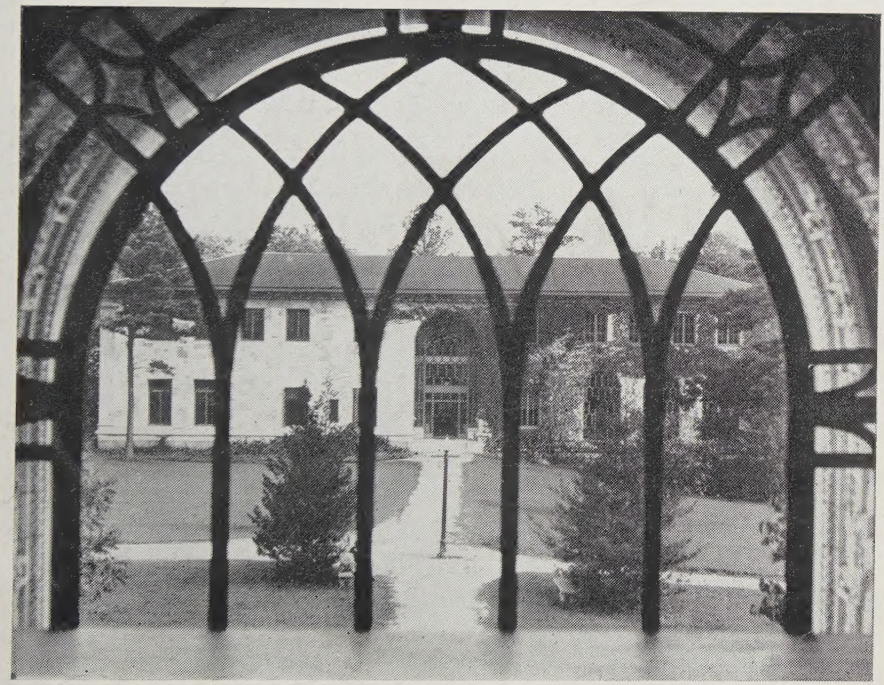

COLLEGE DAY NUMBER

MAY, 1931

College Day

When is College Day?

Who should be interested in it?

What is its significance?

Why should we have it?

COLLEGE DAY is to be observed on the Fifth Sunday in May, or as near there-to as possible.

The plan provides for the observance of this day in every local congregation. Methodists of all ages should be interested and should co-operate in the program.

It is observed in order that Christian education, as carried on in the Colleges and Universities of the Church, may be presented to every local congregation, and an offering be taken to assist worthy students in Church institutions and to promote Departments of Religious Education.

It is the earnest desire of the General Board of Christian Education that this should become a "Day of Days" in our Church calendar; a day when the thought and heart of the whole Church may be centered upon our children and young people, a day when we would resolve to make secure our Church institutions and thus assure a cultured Christian leadership for the advancing Kingdom of God. (See Paragraph 6, Section 461, The Discipline).

WILLIAM F. QUILLIAN.

Christian Education Magazine

BOYD M. McKEOWN, Editor

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF THE BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH SOUTH, 810 BROADWAY, NASHVILLE, TENNESSEE

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College Day

Back of the Idea

IT is interesting to note that Christianity has a large number of worthy children. The college is one of them. But because of their very number it is an easy matter for some of them to be overlooked in our present busy schedules. Others in turn may receive an emphasis somewhat out of proportion to the value which they really have. The three outstanding children of our religion are the Christian home, the Christian Church, and the Christian school (college). Large recognition has been given to all of these, and in the development of the Kingdom of God on earth none of them can be neglected without serious loss. In laying emphasis upon the Christian college, therefore, recognition is being given to one of the most important agencies which Christianity has. While for convenience in our thinking we may consider these in their separate functions, as a matter of fact when they develop their finest fruitage they all converge at the same goal. So in giving fitting emphasis to the work of Christian education *College Day* could not be left out of account without serious loss to the total program of our religion.

What the Legislation Says

THE voice of the Church touching this matter as expressed in the legislation of the last General Conference authorizes the Local Church Board of Christian Education "to see that College Day is observed at some appropriate time during the year, when Christian education, as carried on in the colleges and universities of the Church, shall be suitably presented and when an offering shall be taken to assist worthy students in our own institutions and to help in establishing and maintaining departments of religious education. This offering shall be forwarded to the Annual Conference Treasurer, who shall remit twenty-five per cent to the Treasurer of the General Board of Christian Education and the remaining seventy-five per cent to the Treasurer of the Conference Board of Christian Education for the work in the Conference institutions; provided, that when the Conference has no such institution or department the seventy-five per cent also shall be forwarded to the Treasurer of the General Board, to be used

as far as practicable for the benefit of said Conference." (Discipline, Par. 416, Sec. 6.)

At this time the Department of Schools and Colleges desires to emphasize three phases of the above legislation: (1) A worthy observance of the day at some appropriate time during the year in every local Church; (2) an effective presentation of the facts in every Church concerning the aim, scope, and end-results of the work being done by our own schools and colleges; (3) the purpose to which the offering taken at this time goes: "To assist worthy students in our own institutions and to help in establishing and maintaining departments of religious education."

Suggestions for Making This a Worth-While Occasion

A GREAT German leader once said, "If you want to put an ideal into the life of a nation, put it first in the public schools." So, to make any phase of our Christian responsibility effective it must be put properly into the program which the Church sets up for the year. With the multiplicity of interests now demanding the attention of pastors and local church leaders, it is easy for the most worth-while causes to be pushed to one side. It is important, therefore, that interested leaders in each of our Conferences see that the Conference Board of Christian Education gives proper consideration to our colleges in its recommendations to the Annual Conference. This means more than a passing reference or a brief section in a resolution dealing with this subject.

Following the Annual Conference it is important that this matter be brought forward in the District Stewards' meetings that pastors and local Church leaders may recognize their responsibility for this, as for other interests of the Church, which are so essential to its ongoing. Presiding elders, Conference executive secretaries, and college administrators have an opportunity at this point to render a service that is absolutely essential if the program is to mean what it should in the life of a Conference. As the Conference year moves forward letters and promotional literature may be sent out, calling attention to this vital phase of the total task of the Church. Also interested leaders may have the opportunity through the year to make frequent public reference to this cause as they go about their regular work. Finally, the Department of Schools and Colleges of the General Board of Christian Education desires to render every possible service in the matter of making this, or any other phase of Christian education, mean the most in the life of our great Church.

W. M. A.

Links in a Chain of Co-operation

THE writer is aware that the term coöperation has been much overworked and that in spite of its potential significance its teeming possibilities have practically ceased to thrill us. It is accordingly with some degree of trepidation that he enters upon a discussion which must involve the frequent use of a faded word.

Notwithstanding the fact that the concept of coöperation had been much revitalized for the Staff of the Department of Schools and Colleges

during recent months, due to the unfolding of our great unified program of Christian education and to the consequent discovery of numerous areas of interest and activity occupied in common with the Department of the Local Church and with the Editorial Department, it remained for some recent experiments in promoting observance of the Quarterly Education Program to reveal some very important avenues of correlated activity, with certain allies outside the General Board of Christian Education. These allies include such forces as Conference Boards of Christian Education, Conference Organs, Conference Colleges, and Local Church Boards of Christian Education, truly a combination capable of developing tremendous power.

BY way of exploring the field and in an effort to determine the relative validity of certain methods of promotion, the Department of Schools and Colleges entered into coöperative experiments with various of the above agencies in three representative areas of the Church, and thus approached the matter of securing observance of the regular Quarterly Education Program on the fifth Sunday in March. The areas included in these experiments were Arkansas, Kentucky, and South Georgia; but inasmuch as the "modus operandi" was much the same throughout, we shall here consider as typical the coöperative steps followed out in Arkansas.

In the first place a bulletin, designed to serve both in urging observance of the Quarterly Educational Emphasis and in supplying a suggested program and certain program materials, was carefully prepared. Both the preparation and the expense of this bulletin were participated in by the Department of Schools and Colleges of the General Board of Christian Education, the Conference Boards of Christian Education of the two Arkansas Conferences, and the authorities of the Trinity College System.

As a second step, program material contained in the bulletin was supplemented by articles appearing in the *Arkansas Methodist* of a specified date, conveniently preceding the Fifth Sunday. A complete system of cross references between the material appearing in the bulletin and that carried in the *Arkansas Methodist* joined all available literature into a unified plan. This issue of the Conference Organ also carried some general promotional material bearing upon the Quarterly Education Program and likewise lent editorial support to the cause.

In the third place all this was further supplemented by letters from the Conference Executive Secretaries to Pastors and Sunday School Superintendents and by special efforts on the part of the colleges to secure observance of the day.

THE fine reactions which have followed these ventures in coöperation have been interesting, and the impressions seemingly created as to the possibilities of such coöperation in the future have been most encouraging. One superannuate writes in to say that such a coöperative alignment of the influential forces of the General Board, the Conference Boards, the Conference College and the Local Church should constitute an invincible array and that such an alignment should be welcomed by all parties con-

cerned. Rev. G. E. Clary, Executive Secretary of the South Georgia Conference, has the following to say: "I am glad to be able to report the very finest reaction to the Quarterly Education Program in our Conference. I have not heard one adverse criticism. . . . I think the experiment is worth trying a bit further. It is possible that you might use to advantage space in the *Workers' Council,* the *Teachers Magazine,* and the *Adult Student,* and I think the Conference men might use space in the Conference Organs." B. M. M.

All music facilities of Randolph-Macon College for Women (Lynchburg, Va.) are housed in the new $130,000 Presser Hall of Music. The building includes thirteen teaching studios, three classrooms, reception room, music library, offices, and a beautifully decorated auditorium seating nearly 300 persons, and provided with a stage with wings and footlights. The Presser Foundation of Philadelphia contributed one-half of the building expense in honor of Theodore Presser, who lived for three years in Lynchburg, and began publication of the noted music magazine, the *Etude,* in that city.

* * *

Bishop H. M. Du Bose, Nashville, Tenn., presiding bishop of the Tennessee, Memphis, and Holston Conferences, will preach the commencement sermon of Martin College, (Pulaski, Tenn.) on June 2.

* * *

The city of Dallas, Tex., has given to Southern Methodist University a perpetual lease to approximately 15 acres of city-owned property at Lake Dallas for use by students and faculty members for pleasure purposes. The gift is estimated at a value of $50,000. A city-owned log cabin on the land was included in the gift. Officers of organizations at S. M. U. consider that the site will be especially attractive and convenient for picnics and retreats.

Preliminary plans for commencing the $1,000,000 endowment campaigns authorized for Emory and Henry College (Emory, Va.) and Hiwassee College (Madisonville, Tenn.) in the Holston Conference, Methodist Episcopal Church, South, were laid at a regular meeting of the executive committee of the Conference Board of Christian Education.

* * *

Through a history of more than 37 years, Blackstone College for Girls (Blackstone, Va.) has held to its motto: "Thorough Instruction under Positive Christian Influence at the Lowest Possible Cost." The plant has grown from a small building valued at $25,000 until its present buildings and equipment are valued at half a million dollars, and the scope of its influence and accomplishments has kept pace with its physical development. The staff provides one teacher for every ten girls.

* * *

Dedication of the new $150,000 college Church at Central College (Fayette, Mo.), during the approaching 75th anniversary of the college's founding, will be an impartant feature of the three-day celebration, May 24-26. Bishop A. Frank Smith, in charge of Methodist interests in Missouri, and Bishop W. F. McMurry, former president, will take part in dedication ceremonies.

The Campus and the Local Church

WALTER TOWNER*

IF one is careless enough to mix the philosophy of Abraham Lincoln and P. T. Barnum he is apt to come out with the conclusion that although the people delight in being fooled they cannot be fooled all of the time.

When they first invented "special days" the idea went over with hardly an effort because it was a bright idea. But before long the new wore off. Every one with something to promote had wedged himself into a place on the "special days" calendar, and it became harder and harder to get the people to perform in a special way for each special day, just because some one's calendar said they should. It is too bad, but people are perverse that way.

So something had to be done. In fact, two things had to be done. The first thing was to decrease the number of "special days" so some of them really could be special. The second was to adopt the agreement to stamp "sterling" only on articles with a mighty high percentage of value. Any "special day" which runs that gauntlet is a sure-enough special and worth looking into. All of which brings to mind the fact that College Day has won its spurs. And it is close enough at hand that those having responsibility are saying, "What are you going to do about it?"

There are two kinds of local Churches in Southern Methodism—those on college campuses and those not. But the ratio of those off to those on is so extremely high that it would seem, for all practical purposes, that only the offs need to be considered. Yet not so. The perhaps one per cent of our churches which bask in the proximity of higher learning wield influence on young life all out of proportion to their small percentage ranking. Hence both classes of Churches come in for consideration in this matter of "the campus and the local Church."

THE thing expected of the local church not on a Church college campus is obvious. It is expected to send its sons and daughters to a Church college. Of course that is reasonable. That is, it is reasonable in so far as sons and daughters fare as well or better at our Church colleges than elsewhere. If they do not, the Church college campus has no just claim on the sons and daughters of the Church. The rallying cry of political parties which deal in bally-hoo may be "Hooray for Hooray," but the Church is not justified in expending its hoorays for anything except merit. If the day ever was, it definitely has passed when the Church is called upon to get aboard the band wagon and support anything *just* because it belongs to the Church.

A part of the particular things a local church has a right to expect from a Church college as justification for the patronage of its sons and daughters is that these young people be nurtured in the spiritual life while there and be returned to the home Church (or some other local church) with at least the amount of training in proper churchmanship they would have received had they never left the home church. It is not to be expected that the young people invariably should return with

*Mr. Towner is Director of the Young People's Division of the General Board of Christian Education. He is also well known to the Church through his Sunday School Lesson writings for young people.

just the same attitudes and points of view. Indeed, an education presupposes growth in attitudes and points of view even more than it involves increase in information. But granted that we are right in our belief that the Church is approved of God for work among men, it is to be insisted that the Church college has claim on the patronage of the local church only in proportion as it guides these growing attitudes and points of view into an appreciation of the Church as an avenue through which its graduates may serve.

All this having been said, it is next to be said that unprejudiced appraisal of the field leads unquestionably to the conclusion that the Church college more nearly does this than do other colleges. That is, the Church college nurtures the spiritual life and elevates the Church as an avenue for service to mankind to an appreciably greater extent than other colleges do or can. Much might be written on the distance our Church colleges still must travel before they measure up to their full opportunity on this score. One can point to striking evidences of failure and half success. But from the larger perspective the case for the Church college is clear. Since the scholastic standing of the Church college is not in question, the obligation of the local Church in the matter of supporting the Church college is evident.

BUT the other kind of local church —the kind that does not have to send its sons and daughters away to school because it is located at a Church college campus—the less than one per cent of our local churches—likewise engages attention. To a large extent it is a factor in all of the above discussion, for without the intelligent coöperation of the college Church, the Church college can hardly train its students in churchmanship. And be it said emphatically that this coöperation must be intelligent. It must be more than that; it must be "challenging," in the greatest degree that word used to connote before it was worn threadbare.

The Church on the college campus is in the hard position of having to feed and satisfy and even stimulate young minds which are in the period of their most rapid expansion since early childhood. And when that Church fails, it fails tragically. There is nothing more tragic than for a life to lose, in the dust behind the procession of mankind, the Christ whom we know really to be in the van of every progress. For youth to push out horizons and scale new heights and find life tingling with the joy of unfolding knowledge in every field save religion's and then to find in religion's field only a drab round of precept and admonition, is for youth utterly to miss that which, if understood, would beckon from beyond the farthest horizon. Happy indeed is that campus Church which so adjusts its procedure that its Christian instruction of young people shall answer the new needs which life is developing in them. Our Christ who shocked conservative Judaism by his boldness and energy in bringing the Kingdom into daily living may be left merely as a character in a Book. Or He, and the Book, may be lifted into the very midst of real life in a place whence many roads radiate out, and be given opportunity to speak for Himself and say to youth which is searching for the way, "I am the Way."

Kentucky Wesleyan College Week

CLARENCE M. DANNELLY*

FOR several years in the Kentucky Conference, the annual observance of Kentucky Wesleyan College "Day," or "Week" as it is now called, has been successfully promoted.

First of all, the Kentucky Annual Conference, by formal vote on a resolution separately presented, orders this week observed in every local congregation in the Conference.

Second, a gathering of pastors and leading laymen is usually held in each district immediately preceding the time for this observance for general cultivation purposes. This educational program is generally combined with other interests of the Church. This past fall, Kentucky Wesleyan College had the morning program and the Kingdom Extension movement had the afternoon program during the day's session.

Third, specific objects are presented as the goals for the week. The program includes three major items: (1) A sermon by the pastor, or an address by some other able person on Christian education; (2) a message about the college, prepared at and distributed by the college to the leaders of the local churches; (3) the freewill offering for the college, started one Sunday and completed—ideally—the next Sunday.

Fourth, plans on the opening Sunday of the week should be perfected for a systematic visitation and cultivation of Church members, including those not present on Sunday and those present but not making an offering. This is done in some measure by a number of the Churches in the Kentucky Conference, and large dividends are paid because of the effort. Possibly the most successful churches in this observance in the Kentucky Conference have followed some such practice.

There are perhaps needed improvements in the program. A more permanent interest in the college would likely be created if features like a college banquet or luncheon, or a program of some kind sponsored by alumni and former students and friends, could be scheduled.

During the fall of 1930, the "week" was observed by practically every charge in the Conference, with the exception of a few charges which, because of peculiar local conditions, have postponed the observance to another season.

Besides furnishing a source of financial support, this observance offers splendid opportunity for cultivation of a real interest in the Church college on the part of its constituency. This counts largely in student patronage and will ultimately reflect gain in endowment and other resources.

THIS number of CHRISTIAN EDUCATION MAGAZINE presents upon its cover an artistic scene from the campus of Emory University. It is the Lamar School of Law as seen through the window of the Candler School of Theology.

*President, Kentucky Wesleyan College.

The Passing of the Denominational College

[*From the annual report of Dr. R. L. Kelly, Secretary of the Council of Church Boards of Education, at the meeting in Indianapolis, Ind., January 19, 1931.*]

IT is being asserted that the denominational colleges are making, not forward passes, but passes into oblivion. We have occasional tragic illustrations of this fact. But we should not be stampeded by appearances. Sociological phenomena are very complex. It is the part of wisdom to attempt a long look ahead and a look entirely around the problem. There was a time when Amherst and Williams appeared to have no possible chance to live. They survived because their sponsors, in addition to being pioneers, were men of undaunted courage and invincible faith, also because they developed constituencies.

As a matter of fact, denominational colleges always have been passing, and so have Churches and banks, and so even have towns and cities. Before our present crisis, hundreds of colleges founded by Churches or by Church people had ceased to exist. Many of the denominational colleges were unwisely founded. The founders did not obey the scriptural injunctions to count the cost. They proceeded on indefensible theories of education, if on any at all, and at times they were prompted by unworthy motives.

In certain areas, there are now manifestly too many colleges. There are colleges whose friends are impervious to suggestions for modifications of organization and program. There are colleges with loyalties too restricted for our day and generation. The Churches cannot assume all these burdens and ask no questions. The numerous surveys of the Church colleges have fearlessly faced these questions. Discriminations must be made, based on the application of modern educational measurements. There are areas where consolidations and mergers are inevitable if the institutions are to save their lives. The existence of a dozen weak colleges cannot be justified where two or three might be strong and the rest be contributory in function.

AS a matter of fact, as the term is popularly interpreted, we have practically no "denominational" Protestant colleges now. Methodist colleges are not propagating Methodism, or Presbyterian colleges Presbyterianism, or Quaker colleges Quakerism. To call a college a Methodist college is to say that it is an institution founded and probably still maintained largely by the money, personnel, faith, and prayers of Methodists for the benefit not simply of Methodists but of all eligible applicants, regardless of religious or political or other accidental affiliations. It is a piece of benevolent work carried on by Methodists in behalf of society. If such a college is not a denominational college, then the denominational college undoubtedly is passing. Because of its historic and now often misunderstood implications perhaps we should abandon the term denominational college altogether. But we shall not abandon our enriched educational programs which are justified by the highest educational authority and the profoundest human experience.

Where do you find the largest group of the strongest colleges in America? You find the largest group by far on the lists published

by the Church Boards of Education. They are on foundations the chief corner stone of which is religion. Of the 193 colleges on the approval list of the Association of American Universities, all but fifty-seven—not counting the colleges of the twenty-six American Universities themselves holding membership in the Association—all but fifty-seven are in some way Church related. Thirty-three of these have relationships with the Methodist Churches, twenty-six with the Congregational Churches, twenty with the Presbyterian Churches, seventeen with the Baptist Churches, sixteen with the Catholic Churches, five with the Protestant Episcopal Churches, five with Lutheran Churches, four each with the Disciples and Friends, and eight with other Churches.

WE repeat, this does not mean that all these colleges are bound to the Churches by legal ties, or that they are subject to ecclesiastical control. It does mean that now, to-day, they are serving the Churches in a very unusual way. Omitting the Catholic group for lack of data, it is true that these colleges, and colleges with like origins and ideals, are furnishing the Churches with the bulk of their outstanding leaders. At this moment seventy-seven per cent of the students enrolled in the Protestant theological seminaries come from these Church related colleges. And it must not be forgotten that, for each ministerial candidate, there go from the same college many men and women who have been educated under the same influence who become laymen in the churches. Without such colleges—call them denominational or not—where would the Churches recruit the large majority of their leaders?

But even such data as these are frequently misinterpreted to mean that the Church related colleges have programs with a narrow religious content and are not offering modern educational facilities except in restricted lines. The exact opposite is the truth. Of course, nearly all of these colleges are colleges of liberal arts and sciences. A study made this year of the college sources of the men in "Who's Who in America" shows that it is the Church related colleges—certainly the colleges that recognize religion as an essential element in a liberal education—that stand at the head of the list. On the basis of the percentage of living alumni in "Who's Who" every college in the first twenty, every one but one in the first thirty, every one but four in the first forty, is a college founded through Church influence and to-day emphasizing religion as a necessary part of the educational program. Most of these colleges are listed by the Church Boards of Education. They are all of Congregational, Presbyterian, Episcopal, Methodist, Quaker, Baptist, Reformed, Lutheran, vintage.

These colleges have been submitted to the corrosive acids of critical surveys and have stood the test. If their religion was consumed it was a spurious religion. Woodrow Wilson was right: "Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ."

* * *

"Christian education is essential to Christian citizenship and right civic leadership."—*Warren G. Harding.*

* * *

"The head and the heart are not more vitally connected than thought and virtue."—*William Ellery Channing.*

The Liberal Arts College Movement

W. M. ALEXANDER

AS the name indicates this is not merely another organization promoted from without for the benefit of liberal arts colleges, but a concerted movement of the colleges themselves to bring their just claims to the attention of an education-eager American public. The movement took definite form about one year ago. A second meeting was held January 21 of this year in Indianapolis, Ind.

To date the movement has enrolled nearly 250 colleges. Others will be enrolled in the near future. A Committee of Fifteen, elected by representatives of the participating institutions, constitutes the governing board. The Chairman, Dr. A. N. Ward, becomes a full-time salaried executive for the year 1931. An Executive Secretary, Mr. B. Warren Brown, becomes a full-time salaried Director of Promotion for a like period. The office of the Executive Secretary is maintained at 3106 Pure Oil Building, Chicago, Ill.

The immediate aim of the movement is the development of a liberal arts college consciousness and the promotion of a nation-wide program of surveys and publicity. The official organ is the *Liberal Arts College Bulletin* to be published four times a year. Very recently a bi-weekly *News Sheet* service has been undertaken.

THE values of such a movement are at once apparent. They are threefold: (1) For the first time in more than two generations the liberal arts colleges which furnish higher education to more than one-half of American youth are becoming clearly conscious of their specific missions. Most of these are Church-affiliated institutions. They hark back to the time when the Church looked upon art, music, architecture, scholarship, and even the drama as her children. But something has happened. One after another of the children has disowned its mother, or has been disowned by her. Lack of religious tolerance, the separation of religion and education resulting from an over-emphasis upon the separation of Church and state, and the development of "specialization" in all phases of life have brought about a failure to observe the fundamental unity inherent in all educational procedure. This unity and the broad foundation of liberal culture essential to it becomes a major apologetic for the liberal arts college.

(2) The movement proposes simultaneity of action among these institutions. The impact of such a concerted effort cannot fail to win large recognition for such a worthy cause. The scores of coöperating colleges, each appealing to its constituency at the same time, should develop an interest throughout the United States that will be an unprecedented challenge to public benevolence.

(3) The Committee of Fifteen proposes to provide a body of promotional literature for use in this movement that will prove to be of immense value. Also, a series of state and regional meetings is being proposed to get before the constituencies of these institutions the aims and possibilities of the movement. Furthermore, as far as possible, the executive leaders will be available for counsel and help when the individual college undertakes its program of expansion.

Problems will be encountered of course. Not every college seeking the indorsement of the movement for any and every type of expansion program which it may propose should have its approval. Some discrimination is necessary if the movement is to merit general support. Frankly, some colleges have finished their work and should pass from the picture. They should not even be allowed to die, but should be helped in the process. Other institutions, which by every token should live and grow, but which now are involved in what seems to be almost hopeless embarrassments, need the indorsement of such a movement when such help might give the encouragement needed to put them firmly on their feet. This power of granting or withholding indorsement vested in a nation-wide agency might prove to be the boon needed in certain states and by certain denominations in solving the problems of too many schools and those which are poorly located. Some outside help should be welcomed at this point in saving certain sections of our Church from conditions from which they seem unable to save themselves.

The movement promises much. It will not solve all the problems of the liberal arts college. Final success in any given case will rest with the individual college boards and their constituencies. But it does link the individual college up with a movement national in its scope and organization and fundamental in its appeal. Our own Church college leaders are giving the movement their hearty indorsement. Among the colleges of Southern Methodism already included on the roster of the movement are the following: Birmingham-Southern, Centenary, Columbia, Greensboro, Grenada, Hendrix, Kentucky-Wesleyan, Lander, Millsaps, Wesleyan, Wofford, and the Woman's College of Alabama. Negotiations are under way others to join, and before the close of the year it is expected that the above list will be considerably extended.

* * *

Bales of cotton were presented as souvenirs when Birmingham-Southern debaters met N. C. Oatridge and Albert Holdsworth, English debaters from Cambridge University, on their recent southern tour. Hospitality extended by Alabama students included an international dinner at which five countries were represented in the guest list.

* * *

President Ludd M. Spivey, of Southern College (Lakeland, Fla.), delivered a series of lectures on the Bible at the Bible Conference held in Savannah, Ga., March 26-29.

* * *

Bishop W. F. McMurry, of Fayette, Mo., will preach the baccalaureate sermon to the 1931 graduating class of Morris-Harvey College (Barboursville, W. Va.), June 14.

* * *

Mr. and Mrs. John W. Fristoe, of St. Louis, have donated $25,000 to the building fund of the new College Church at Central College (Fayette, Mo.). The gift honors the mother of Mrs. Fristoe, first graduate of Howard-Payne College, now merged with Central, and for whom is named the Mary Kring Givens Hall on Central Campus, remodeled in 1928 with funds given by Mrs. Fristoe.

College Day as Observed in Danville, Kentucky

ROY H. KLEISER*

THE Methodist Church in Danville is faced with the problem of carrying out two different College Day programs or rather, to be more exact, it observes two distinct College Days, one for the benefit of Kentucky Wesleyan College located at Winchester, Ky., and the other, a program inaugurated by Centre College, a Presbyterian institution located in the city.

In observing the day set aside for Kentucky Wesleyan College, this Church seeks to follow the program of the Board of Christian Education. This is not quite so simple a problem in Danville as in Methodist Churches elsewhere. Many members of the Danville Church are alumni of Centre College, a considerable number of the members of the Young People's Department are students in that institution, and the people generally are quite loyal to the college as an institution of the city of which they are duly proud.

The program sent out by the Board of Christian Education is carried out in spirit if not always in the letter, and every effort is made to impress upon the members of the Church and the young people in the Sunday school the importance of Kentucky Wesleyan College and to inspire loyalty to it as their own institution.

COLLEGE Day for Centre College is an entirely different program. The authorities at the college as well as the ministers of the city have felt for some years that there was entirely too little interest in the Churches on the part of the student body. At the beginning of the present college year, the Head of the Department of Religious Education at Centre worked out a program which he thought might bring about a considerably larger attendance for at least one Sunday in the month. All Churches were asked to give special emphasis to a given Sunday each month as "College Day." The pastors were to preach on the subjects that they thought would be of interest to college students. The college authorities were to emphasize the day in all their announcements and some publicity was to be given in the local papers. This program was pretty thoroughly carried out by both the college and the Churches. The results, however, were disappointing, at least to those who expected to see any marked change. In response to a request from the writer to the other ministers of the city for a report on the results observed, one minister wrote, "If our College Day effort has amounted to anything at all, I have been unable to detect it." Another said, "I cannot say that the venture was a huge success. . . . It takes a pretty strong pressure to get students out for Sunday school and church services and even then the millennium will not be here." Another reports "A slight increase in the number of students on the hour named, but the movement has not touched the student body in any large degree."

At the Methodist Church, this program brought no better results than at the other Churches. It seems that the average college student does not appreciate being differentiated, but prefers to be thought

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of and treated as an ordinary person. Acting upon this assumption, the Methodist Church secured the names of all Methodist students in the college and sent them weekly post card announcements of the regular services. These brought a noticeable increase in student attendance. Two special series of sermons have been preached on general themes that seem to have caught the interest of many of the students. The first series was on "Christian Faith in the Modern World." It ran through eight weeks, and the post card announcements brought a very marked increase of student attendance over any previous time. Many of these continued to attend after the series was completed. The second series ran for four weeks preceding Easter. The theme was "Modern Belief in Immortality." This was not prepared with the student in view at all, yet it brought another perceptible increase in their attendance.

We believe that a normally interesting program for the average man and woman will also be interesting to a large proportion of college students, if it is presented to them by a consistent and continuous yet dignified program of publicity. Special days and extra inducements, as influences upon college students themselves, will have only a temporary effect if any at all.

College Day in Other Denominations

THE Methodist Episcopal Church has never promoted a "College Day" uniformly throughout their connection, but individual Conferences have frequently set aside a special day for consideration of their educational interests. The General Board of Education has encouraged them and coöperated with them in the observance of these days. Many local churches have put an educational interpretation and emphasis upon the observance of the annual "Children's Day" which comes in May or June.

THE Protestant Episcopal Church calls attention to college work during Lent, at which time they launch the Student Lenten Fund Offering program.

THE Presbyterian Church, U. S. A., combines a Week of Prayer in Local Churches with a week of special religious services and personal counseling upon their college campuses. Special communications promoting the observance of this period go out from the office of the General Board of Education.

THE Presbyterian Church, U. S., holds a Day of Prayer for Schools and Colleges and their students. It also observes a "Going Away to College Day," and the dates for both these special days are fixed and uniform throughout the Church. Helpful literature is sent out from their Department of Christian Education and Ministerial Relief.

THE Disciples of Christ for fifteen years have had two days in the calendar year set apart for educational promotion; the second Sunday in September when the theme is "Youth and Its Education," and when many programs are built around the young people who are going away to college, and the third Sunday in January, which is Education Day proper. On this day the needs of Christian education and

Rev. J. Emerson Ford, Executive Secretary South Carolina Conference Board of Christian Education, and President, General Council of Christian Education, Methodist Episcopal Church, South.

the needs of specific colleges are stressed and Churches are urged to put Christian education into their budgets or to take a special offering for Christian education.

FROM the Secretary of the Congregational Society comes this interesting suggestion: "I am wondering if it might not be possible to get a rather common action among the denominations so that the day (*i. e.*, 'College Day') would have the advantage of a rather general and interdenominational observance."

THE United Presbyterian Church has for many years observed the last Sunday in February as a "Day of Prayer for Educational Institutions and Agencies," observance of which is promoted by special literature produced and distributed by the General Board of Education.

THE United Lutheran Church uses the Reformation Season as a time for sending out to the various Local Churches literature dealing with the general cause of Christian education and with the work of the Board of Education. The literature, however, has as its purpose the development of an interest on the part of Church members in particular schools or seminaries in their own territory as well as an interest in the general work of education.

THE Secretary of the Board of Education of the Reformed Church writes as follows: "We have had this under another name for a good many years. At the first it was called the 'Day of Prayer for Colleges' and was held on the last Thursday in January of each year. In these latter years, however, we added the last Sunday in January as 'Education Sunday' when our ministers are urged to present some phase of this topic of Christian education or to use the day in such other observance as they may wish with the emphasis at this point. We have good reason to believe that it is fairly well observed each year in our denomination. . . . We count it rather a valuable feature that once a year we can put the emphasis at this point."

It will be noted from the above that the plan outlined for application in our own local churches is one which compares favorably with those wrought out with thought and substantiated by experience in our sister denominations.

* * *

Miss Georgia Mae Graves, of Hazen, Ark., Hendrix College (Conway, Ark.) co-ed, was selected as Miss Conway over 23 other contestants from Conway's three colleges and its high school.

All Through the Year

JAMES B. SWINNEY*

OHERS are saying that College Day should annually be observed in every Church, So say I. Fine helps are available for such an observance. Splendid results will follow. Nothing else that you do for a college should be allowed to take its place.

And yet such, however perfectly carried out, should not be understood as the only service each Church is to render a college. Throughout the year there are opportunities for active participation in the Christian education program of to-day. Adults can be interested and young people made to understand that the college is for them.

To set up a technique for such participation may be a difficult task, but it is a glorious one. I offer numerous suggestions herewith. Not all of them will be applicable everywhere. Some of them doubtless are in your situation.

1. If you have a church bulletin it should carry each week items about our schools. There is no greater work being done anywhere for the Kingdom of God than that being wrought out in the Christian college of to-day. In the parts of the bulletin not to be regularly changed, pictures from the schools will be appropriate. If the college is on the air, let the bulletin herald the station and hour.

2. The local newspapers are usually very courteous with the Church. To offer them college items of news value is to insure their publication. And the printed page is more powerful to-day than the spoken word.

3. In the community high school the minister now and then speaks. College men are on the Board of Education. Church men are in the faculty. Selling the Church college to a high school student makes you a large factor in his life.

4. In the organizations of the Church is a profound opportunity for Christian education. A representative of the college might speak in the Departmental or General Assembly of the Sunday school. A professor from the college would come to teach an organized class, or combination of classes. College literature could be easily distributed through the Sunday school. The athletic coach could address your young people's banquet. The Woman's Misionary Society could hear the voice of a college representative.

5. Many Church colleges have a Conservatory of Music. The visit of a representative to your Church will be a revelation to your youth and music lovers. This in your regular program. In the Glee Club season their programs ought to be in a larger number of Churches. As the members of the club stay in the homes it will prove double publicity for the college.

6. The pulpit should resound with the message of Christian education. Invite the college president to speak there. Have the college pastor as a guest. Faculty members, too, and representatives of the Board of Trustees. Recently Xenophon P. Wilfley, of St. Louis, the chairman of the Board of Central College, and a former United States Senator from Missouri, spoke for me morning and evening. Let the pastor herald the Gospel of Christian Culture.

7. Organize a community or county College Association. Have two

*Pastor Methodist Episcopal Church, South, Marshall, Mo.

or three banquets per year. Thus maintain the college spirit. It will pay dividends to your Church and to the college.

8. Enter into the college contests. Once these were in oratory. Now they are in athletics. Stand by your Church college. These occasions are fine for publicity.

9. Arrange for your folks to have a day at the college. Go in a body. You will be surprised how many will go. And the lark will become an investigation. Let the college be prepared for your coming.

10. As one pastor, I have helped more than one person write a will. In all of them a Christian college was remembered. Our people are making gifts. As a loan to a college student is better than a gift the loan funds ought to be multiplied.

These are some ways to meet the situation. There are many others. Your best chance to influence the destiny of the human family is through Christian education. Indeed, let us unite the two so long divided, knowledge and vital piety.

Facts and Figures

1. There are sixty-seven educational institutions owned, controlled, and supported by the Methodist Episcopal Church, South.

2. This number includes three great universities, twenty-six senior colleges, twenty-two junior colleges, and sixteen academies.

3. These schools are located in the following states: West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, Missouri, Tennessee, and Kentucky.

4. Through its Wesley Foundations the Southern Methodist Church is ministering to students on the campuses of State Institutions in each of the above states and also in the States of New Mexico, Arizona, and California.

5. The institutions of our Church enroll approximately 35,000 students annually.

6. They employ 2,000 officers and teachers.

7. These teachers have been chosen not for scholarship alone, but always with regard for character and social outlook.

8. These colleges have trained twenty-four of the bishops elected since 1897.

9. Ninety per cent of our missionaries are from our Church colleges.

10. Ninety per cent of the pastors of our largest Churches are products of our Church colleges.

11. Ninety per cent of our college presidents, deans, and college professors received their training in Christian colleges.

12. Seventy-six per cent of the connectional secretaries now in office were trained in Church colleges.

13. In the light of the above facts it is evident that the *Church must train its own leaders or suffer serious consequences.*

14. The combined assets of these colleges total more than ninety millions of dollars.

15. These schools—our schools—have a total indebtedness of five and one-half million dollars.

16. Almost without exception our schools are urgently in need of more money in order that they may ren-

(Continued on page 26)

Services Which the Christian College Renders the Local Church

1. It provides for the youth of the local Church educational opportunities where scholarship and Christian living are in the most vital relationship.

2. It trains the great majority of the pastors who serve our local churches.

3. It offers both religious instruction and practical experience to lay students who return to their local churches as stewards, Epworth League officers, Sunday school teachers, lay leaders, etc.

4. It offers to our youth prevocational and preprofessional courses in agriculture, business administration, medicine, law, journalism, engineering, etc.

5. It helps in vocational guidance by aiding our youth in self-discovery and by pointing them to worthy and useful callings in life.

6. As our young people leave the Church college it helps them find specific places of service by aiding them to secure positions and desirable business connections.

7. Through its Fine Arts Department the Church college brings to its students an opportunity to develop their artistic tastes and appreciations for the finer things of life.

8. It provides for its students the inspiration of contacts with many outstanding personalities—great artists, statesmen, business executives, religious leaders — world figures whom the student could seldom see or hear except upon a college campus.

9. Through various loan funds and through part-time employment, the Church college aids many of the boys and girls of our local churches in financing their college courses.

10. By making its facilities available to the Church, the Christian college furnishes an excellent place for holding Pastors' Schools, Young People's Assemblies, and other Church gatherings.

11. The presidents and faculty members of our Church colleges are available for service to local churches in filling pulpits and teaching in Standard Training Schools.

12. The Church college, through its Department of Religious Education, offers numerous leadership training courses to members of the local church who are enrolled as college students.

13. It stimulates a broad cultural atmosphere wherever its influence is felt.

PASTORS are requested to place copies of this magazine in the hands of Sunday School Superintendents, Epworth League Presidents, or other officers responsible for Sunday School and Epworth League Worship Programs, and to ask them to make suitable provisions for proper observance of COLLEGE DAY in their respective organizations.

Services Which the Local Church May Render the Christian College

1. It may send its youth, charged with potential leadership, to the Church college to receive development and direction of their powers.

2. It may make contributions to the support of Church colleges. This may be done both through the regular conference benevolences and by response to special appeals incident to programs of expansion.

3. It may accord public recognition to students about to leave for college and to those who have just returned. A fitting service might be built around these groups.

4. The local church may provide a loan fund or a scholarship and make some worthy boy or girl, who could not otherwise go to college, the beneficiary of it.

5. It may periodically remember our Christian colleges in public worship.

6. It may invite the president, faculty members or student leaders to join with it in special "College Day" programs and at other times.

7. Good roads and automobiles make possible frequent visits to the campuses of the Church colleges by patrons and by members of the local church.

8. In certain sections these visits have given rise to a feeling of proprietorship that has prompted whole congregations to make Sunday pilgrimages to the campus of their Conference college to enjoy morning worship, a basket dinner, inspection of the buildings and grounds under guidance of college representatives, and wholesome fellowship with each other and with the people of the college community.

9. The local church may discover and acquaint college authorities with benevolently inclined people able to aid the college through bequests and otherwise.

10. The local church may serve the Church college by thinking, talking, and praying for Christian education generally and the Conference college particularly.

* * *

Martin College (Pulaski, Tenn.) will conduct a summer school for teachers of Giles and surrounding counties this year.

* * *

Of the $500,000 goal set for endowment for Blackstone College for Girls (Blackstone, Va.), $10,000 was accepted as the quota for the Blackstone community at a recent meeting in which educational, religious, and business leaders of the town participated.

Dr. D. M. Key, President of Millsaps College and President of the Methodist Educational Association.

Suggested Programs for Observance of College Day

CHRISTIAN EDUCATION MAGAZINE *is glad to print below a number of suggested programs for use in the observance of College Day in the various services of the Local Church. They represent a wide range of viewpoints, having been prepared by persons holding various official positions in the Church. Each of these persons, however, has a clear understanding of the purposes of "College Day" and a thorough knowledge of local church situations.*

Grateful acknowledgment for their contributions of material for this part of the MAGAZINE *is made to the following: Rev. A. G. Stone, Shelbyville, Ky.; Rev. Summers Brinson, Henderson, Ky.; Rev. A. R. Perkins, Morehead, Ky.; Rev. W. N. Giddens, Monroe City, Mo.; Rev. M. Leo Rippy, General Board of Christian Education, Nashville, Tenn.; Rev. G. M. Rainey, Alexandria, Ky.; Rev. Roy H. Kleiser, Danville, Ky.; Dr. W. V. Cropper, Shelbyville, Ky.; and Rev. J. E. Savage, Frankfort, Ky.*

Adult Division

(TO BE MIMEOGRAPHED AND DISTRIBUTED TO THE GROUP)

Theme: The Christian College, an Agency for the Enrichment of Life.

Opening Sentences: "My people are destroyed for lack of knowledge," "Where there is no vision, the people perish."

Response: "Go ye therefore and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Hymn: "Once More We Come before Our God" (Methodist Hymnal, No. 33).

Responsive Reading: Psalm 78: 1-8.

1 Give ear, O my people, to my law: incline your ears to the words of my mouth.
2 I will open my mouth in a parable: I will utter dark sayings of old:
3 Which we have heard and known, and our fathers have told us.
4 We will hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
6 That the generation to come might know them, even the children which should be born: who should arise and declare them to their children:
7 That they might set their hope in God, and not forget the works of God, but keep his commandments:
8 And might not be as their fathers, a stubborn and rebelious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

Talk: "Why I'm Glad I Attended a Church College," by some graduate or former student of a Church school.

Hymn: "Lord, Speak to Me That I May Speak" (Methodist Hymnal, No. 410).

Prayer (in unison): "Our Father, we thank Thee for every agency which thou hast created for the enrichment of human life. And to-day we thank Thee for the Christian college. Wilt Thou bless the colleges of our own Church as they seek to exact the Christ, and to make his way of life clear and compelling to the youth of our land? Bless, we beseech Thee, the men and women who have dedicated their lives to the ministry of teaching, bless the young people who are enrolled in our schools, and bless particularly the Church at large that she may undergird our colleges not only with moral sanction, but also with material support. In the name of Christ we ask it all. Amen.

For Adult Classes

Theme: Our Colleges.

Prelude: Instrumental selection played softly on piano.

Call to Worship: For the blessings that have come to us through the work of thy servants, trained in our colleges, who have led us into a greater appreciation of thee and into a more abundant life in fellowship with thee, we give thanks unto thee, our Father.

Doxology.

Song: "Lord, Speak to Me" (No. 182, New Cokesbury Hymnal).

Responsive Reading: Psalm 119: 9-16.

Address*: Facts and figures concerning our Church schools (see page 16).

Prayer: Our Father, give of thy wisdom that those in places of responsibility in our colleges may not fail to provide efficient training for those who are to lead us in the work of thy Church. Amen.

Address: Services which the local church may render the Christian college. (See page 18.)

Address: Services which the Christian college renders the local church. (See page 17.)

Prayer: We thank thee, our Father, for the privilege of working with thee, of being represented by others in thy work. May we invest our means and ourselves in thy service. Amen.

Leader: The Church college belongs to us. We cannot escape our responsibilities to and for them. Our demands for a trained leadership will in a large measure determine their policies. We rejoice that such responsibilities are ours. We expect our colleges to furnish us with a courageous, inspiring and intelligent leadership.

Song: "Lead On, O King Eternal" (No. 105, New Cokesbury Hymnal).

*Five minutes should be sufficient for each of the addresses. Due to the lack of time, many schools will be able to use only two of the subjects for addresses.

Epworth League Service

Suggestions to Leader: Set five chairs in semicircle in front of platform to represent the leters B-I-B-L-E, and get five people to occupy these chairs. Ask several Leaguers to act as Mr. Question Box, Miss Reply, Miss Rejoin Durr, and Miss Ann Surr, and Mr. Clincher. Ask the pastor to be present, or get a copy of the Conference Minutes and find answers to the questions. These will be found in "Condensed Minutes," under Question 32. Invite all college graduates of the Conference college to be present at the League service.

PROGRAM

Leader: This is College Day observed in all our Leagues to emphasize the importance of our Church schools and to tell us more about their work. But we must first ask God's help. To-night we will have our League benediction first.

All stand and repeat the League benediction.

Leader: The words college and university are not found in the Bible. But does not the Bible say much about religious education? Let us ask our Bible lesson readers to tell us:

First Reader: I represent the first "B" in the word Bible, which tells us what is the beginning of wisdom (reads): "The fear of the Lord is the beginning of wisdom." Psalm 111: 10.

Second Reader: I am the "I" in Bible, which says, "If any man lack wisdom, let him ask of God . . . and it shall be given him." James 1: 5.

Third Reader: I am the second "B" in Bible, and read that the wise man said, "Buy the truth and sell it not; also wisdom, and instruction, and understanding." Proverbs 23: 23.

Fourth Reader: "L" is the fourth letter in Bible, but the first letter in "love" and "learning." True love of self encourages Christian educatian. Solomon says: "He that getteth wisdom loveth his own soul." Proverbs 19: 8.

Fifth Reader: I am the last letter in the word Bible, and the first in the word "ear," which is the symbol of learning. Jesus, the greatest of all teachers said: "He that hath ears to hear let him hear." Matthew 11: 15.

Leader: Let us now sing a hymn written by the blind hymn writer, Miss Fannie J. Crosby. Though blind physically, she had great spiritual insight. The title of the hymn is "Blessed Assurance" (Hymnal, No. 548).

Leader: The Church has long been interested in religious institutions of learning. At first religious instruction was given by parents to their children; but Israel had "schools of the prophets" even before it had a king. When David fled from Saul he was hidden by Samuel in one of these colleges, the one at Naioth, in the suburbs of Ramah, in the northern part of Palestine. After Israel's exile, children and youth were educated in synagogues, which were used for week-day instruction of children and on Sabbath days for instruction both in the law and the prophets. The first schools in this country were opened by the Church. Yale University was founded in 1701. Public schools were not known then, but

gradually the States began to open up secular schools, organizing first grammar schools; then high schools, colleges, and normal schools.

(Mr. "Question Box" enters and says): "Well, I'd like to ask why the State can't do all this anyway. What's the use of always having to raise money in the Church for this, when the State has bigger and better equipment and much larger schools?"

(Miss "Reply" answers): I can tell Mr. Question Box why. When our forefathers established this country they separated Church and State, and they came near separating religion and education. But education without religion is moral paganism. Religion cannot be taught in the public school. If every one went to Church and Sunday school, and League, or Missionary Society, or came under the influence of religion and could receive an education under religious auspices, we could dispense with the Church colleges. But not till then. Professor Leuba declared that two-thirds of the eminent teachers in our leading colleges and universities are nonbelievers. And so long as people have souls they need divine wisdom and religious teachers.

Question Box: "But can't the Church give enough religious instruction?"

(Miss "Rejoin Durr" says): "How Can the Church teach those who never attend? Seven out of ten of the boys and girls are not receiving any religious instruction whatever. Is it any wonder that we have a crime wave? Geography and Arithmetic, and Science, and Art, and Mythology cannot develop the Christian life, or teach us how to love our fellow men and to obey God, to whom we shall render account for the way we live here.

(Miss Ann Surr adds): "Miss Rejoin Durr is right, Mr. Question Box. The late Dr. Stonewall Anderson delivered an address I shall never forget. He spoke on 'The Wrong Kind of Education'; and he said four things that convinced me of the need of Christian colleges:

1. Education which does not take God into account will prove destructive of Christian civilization.
2. Education without religion tends to drift into materialism.
3. Knowledge without moral development is dangerous and destructive.
4. Education which is not preparation for service is destructive. This is what made me decide to go to a Christian college, where the atmosphere is definitely religious, where the Bible, and ethics, and Christian principles are definitely taught; and where the great purposes of life and spiritual service are emphasized, and a religious atmosphere where the soul can breathe pervades the entire campus."

Mr. Clincher: "I want to say a word. Did Mr. Question Box ever find out how many of our preachers and missionaries come from Church schools? Nearly all of them. Cut out the Church schools and where would we get religious teachers, and Christian workers?

Question Box: "Well, I'll admit I'm bested. You've clamped the top down on my questions so tight I'm ready to matriculate and in our own Church college. But where is it? I don't know much about it and that is why I was asking so many questions, I suppose. I will ask these questions and see how many you Epworth Leaguers can answer;

if you can't we'll ask the graduates who are here in our congregation, and our pastor.

What and where is our college?
Does it do good college work?
How many pupils has it?
How many teachers?
How much money has the Church invested in its property?
Has it an endowment?
Has it a good faculty?
Is there a religious atmosphere there, like you have been talking about?
Have we any universities? Tell me about them?

I thank you for this valuable information. I am going to enter this fall, and take as many of the other members of this Epworth League with me as possible."

Leader: We have made a wise decision this evening, and after the leader is announced for next week (and the offering is taken), we will stand and repeat again the prayer of the Psalmist with which we began, "So teach us to number our days that we may apply our hearts unto wisdom."

(It is possible, especially for more mature groups, that it will be found desirable to elaborate some of the above discussions. If so, other material in this magazine may prove helpful.)

11:00 O'clock Service

I. Worship:

1. Hymn No. 420, "True-Hearted."
2. Scripture: Proverbs 3: 5-26.
3. Hymn No. 326, "Stand Up, Stand Up for Jesus."
4. Prayer: The Lord's Prayer in Unison.

II. Information:

1. Methodism in the Beginning: Her Schools.
2. Brief historical sketch of a few of our leading colleges and their fruits in Church and State leadership. See CHRISTIAN EDUCATION MAGAZINE for November, 1927. (Limited number of copies available on request.)
3. Are Denominational Colleges Necessary?
4. The Purpose of College Day.
   (a) To inform the Church.
   (b) To secure students.
   (c) To finance our institutions.

III. Inspiration:

1. My Church College: What It Did for Me.
   Brief talks by local graduates.
2. Sermon by Pastor.
   "EDUCATION and RELIGION:
   ONE and INSEPARABLE."
3. Spiritualizing Our Money: Freewill Offering.

IV. Consecration:

1. Prayer, Hymn No. 320: "Break Thou the Bread of Life."
2. Two-minute Silent Prayer.
3. Prayer of Consecration: By Pastor.
4. Hymn No. 207: "The Church's One Foundation."
5. Benediction.

(Should this give promise of making the service too long, parts of it may be ommitted.)

11:00 O'clock Service

Text: "But the excellency of knowledge is, that wisdom giveth life to them that have it." Ecclesiastes 7: 12.
Prelude: "There Is a Wideness," No. 98, by the choir.
Hymn: "O Day of Rest and Gladness," Hymn No. 68. Choir and Congregation.
The Apostles' Creed.
Prayer.
The Lord's Prayer in Unison.
Scripture Reading: Responsive, Psalm 67.
Special: "O Jesus, I Have Promised," No. 350, by the choir.
Talk: Five minutes by a student from the Church college, if not available, any college student, on the Spirit of the College Campus.
Song: The College Song. Choir and Congregation.
Sermon: The Church College in the College Day Program.
Prayer.
Song: "Jesus Call's Us," No. 545.
Benediction: After this by minister, choir sings threefold amen. Page 523, Methodist Hymnal.

Brief Outline:

(I) Knowledge that is not excellent.
(II) Excellency of Knowledge.
(III) The Fruits—Life giving.
(IV) The Church College in such a Program.

11:00 O'clock Service

OUR CHALLENGE

Voluntary (Instrumental).
Psalm 115, responsively, page 573, Methodist Hymnal.
Hymn by Congregation: "Come, Thou Almighty King," No. 2, Methodist Hymnal.
Creed in Unison.
Prayer by Pastor.
Announcements and Collection:
Brief introduction to the program of the hour: by Chairman of the Local Church Board of Christian Education (who presides).

Talk (10 minutes): What of the Future for Our Sons and Daughters?
By .....

Reading: "Merlin and the Gleam," Tennyson.
By .....

Talk (10 minutes): What of the Future for Our Homes, Our Churches, and Our Country?
By .....

Hymn by Congregation, "God of Our Fathers, Whose Almighty Hand," No. 704, Methodist Hymnal.

Talk (15 minutes): What of the Future for Our Christian Colleges? (Since the future well-being of our children, our homes, our churches, and our country will be tremendously affected by our colleges, they become our responsibility and our opportunity as never before.)
By the Pastor.

Hymn by congregation: "Almighty Lord, with one Accord," No. 687, Methodist Hymnal.

Benediction.

It is suggested that the following be attractively made into a large poster to be conspicuously displayed near the pulpit during the above program.

BEHOLD OUR CHALLENGE!

What of the Future for

OUR SONS
OUR DAUGHTERS
OUR HOMES
OUR CHURCHES
OUR COUNTRY

OUR CHRISTIAN COLLEGES

For Their Sake Become

OUR RESPONSIBILITY
OUR OPPORTUNITY

YOURS AND MINE

Evening Hour

For a Sunday evening observance of College Day it may be very desirable to have a series of practical topics discussed by laymen or by recent graduates of a Church college. It may be possible in some of the assignments to use young people of the Church who are even yet students in the college. There follows a suggested list of such topics which is reported to have been very effectively used in one local situation. In this instance the seven-minute talks were interspersed by special music.

Address:
"The Present Equipment of College."
Special music.

Address:
"The Personnel of the Student Body."
Special music.

Address:
"The Personnel of the Faculty."
Special music.

Address:
"The Religious Activities of the College."
Special music.

Facts and Figures

(Continued from page 16)

der the great service of which they have so clear a vision.

17. Some of our schools, strategically located and in positions therefore to make much-needed contributions, are in danger of having to close their doors for lack of funds.

18. We can well be proud of the high standards maintained in our Methodist schools and of the scholarly type of classroom work.

19. Wholesome extra-curricular activities make life in one of these schools both enjoyable and practical.

20. The spiritual life of the Methodist college campus is an object of constant attention and emphasis.

S. M. U. Honors Texas Scientist

A MEMORIAL tablet honoring Edmond Duncan Montgomery, Texas scientist and philosopher, was placed on the tombstone of the noted Texan by Southern Methodist University, April 17, at Liendo plantation, five miles south of Hempstead, where Montgomery lived and is buried beside his wife, Elizabeth Ney, noted sculptor. The tablet was set up at the request of the biology and philosophy departments of the university. The inscription reads, "The corporation of Southern Methodist University has engraved this tablet to the memory of Edmund Duncan Montgomery, hermit philosopher of Liendo, born March 16, 1835, died, April 17, 1911. Eminent scholar; brilliant experimental biologist and philosopher."

The Wesley Foundation

J. M. CULBRETH

A Significant Conference, Its Aims and Conclusions

FEELING the need of a frank facing-up of "the Relation of College Students to the Local Church" at this time, the Department of Schools and Colleges called a meeting of leaders in Nashville, March 18 and 19, for the consideration of this vital question. These leaders were selected with their accessibility to Nashville in mind.

Aims

THE aim of the Conference was threefold: (1) To discover the commonalty of the religious needs, interests, and activities of both college young people and those not in college who are connected with the local church serving the campus. It was pointed out that each group had interests peculiar to itself, but these were not given major concern in the meeting.

(2) To discover just what responsibility the Church has for the development and guidance of the religious organizations on the campuses of her own colleges. The feeling developed that the Church had failed to take adequate recognition of its responsibility in this matter in the past.

(3) To devise ways and means by which the Department could effectively discharge its responsibility in campus-local church situations by developing a more adequate program of campus visitation and a satisfactory plan for the training of local directors of Wesley Foundation and undergraduate leaders who are in charge of campus religious activities.

Conclusions Reached

THAT the Church of Jesus Christ in organization, spirit, program, and resources provides the broadest, deepest, and most far-flowing channel for the college student's spiritual life was the major conclusion reached by the Conference.

An important supporting conclusion was that the question of the relationship between the Church and auxiliary agencies, such as the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement, must be carefully restudied in the light of recent developments.

GROWING out of these considerations the Conference discovered many important emphases which invite the immediate attention of all who are interested in the students' spiritual life.

1. That the interests of students on State college campuses be recognized as identical with those of students in the Church colleges and that the interests and problems of college students and of other young people in the community be closely identified.

Strong arguments were offered for encouraging college students to enter into full membership with the local church during their residence on the campus.

2. That the question of thoroughly integrating the college student with the life of the campus local church in all its phases be made a part of the program in the training

Campus-Local Church Leaders' Conference Group, Scarritt College, March 18, 1931

conferences and seminars at Mount Sequoyah and Lake Junaluska during the summer of 1931, with the additional suggestion that the Department of Schools and Colleges become responsible for the preparation of suitable courses of instruction in this field.

3. In considering campus programs of religious activity, the Conference found strong reasons for urging reorganization in the interest of unification. The policy of unification, the Conference decided, in both Church and State institutions must be adapted to the local situations and should be based upon an application of the Golden Rule.

As a step in the direction of a satisfactory solution, the Conference recommended: That there should be promoted on the campus of both Church and State Institutions a Students' Religious Council which would centralize and render more attractive campus religious programs and promote larger coöperation with the local Church.

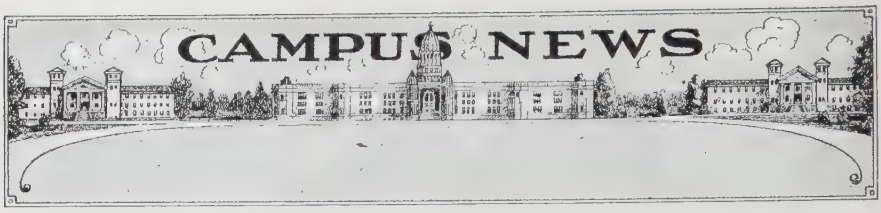
4. In order to magnify the importance of all local churches in their relation to the colleges of the Church, it was recommended that quarterly educational emphasis and annual College Day be faithfully observed in all the Churches; that visits to local congregations by college officials, students, staff, members of the Conference Board of Christian Education, and other representatives of the educational interests be arranged; that literature and other printed material furnished by the college, General and Conference Boards be distributed.

The responsibility of the Church for providing adequate physical equipment and for financial support and personnel was strongly emphasized.

5. In order to meet its responsibility to the local Church in all its varied programs, the college, so the Conference decided, ought to enrich its curricula offerings not only in elective subjects, but also in required units. Collaboration between workers in the field and professors in the colleges was recommended as necessary to the highest efficiency in the training of lay workers. In addition, the college should seek opportunities for giving practical experience to students through actual participation in the work of the local church, through visitation by small groups of students under the supervision of professors to near-by communities, and by developing a program of field work open to students during the summer months. Furthermore, the Conference pointed out that faculty members of all Church colleges should acquaint themselves as thoroughly as possible with the program of the local church, as well as of the denomination and become prepared in spirit, as well as in technique, for taking a full share of responsibility for making the local church effective.

6. As a means of knitting together more closely the total resources of the General Board of Christian Education, the Conference pointed out the possibility of participation by staff members of the Department of the Local Church and of the Editorial Department in college visitation, training institutes for student workers, and summer assemblies.

It is a happy omen of ultimate success in carrying out all the above recommendations that even at this date, which is soon after the adjournment of the Conference, the Departments of the General Board of Christian Education have actually worked out many of the approaches suggested in the findings of the Conference.



Trinity System Unites Methodist Education in Arkansas

CONSUMMATION of a merger which unifies Methodist education in Arkansas places the new Trinity System, composed of Hendrix College at Conway and Galloway College at Searcy, on a new high level; and an initial gift of $70,000 sends the newly merged institution of learning off to a good start, financially speaking.

Officers of the institutions composing the system elected by the board of trustees at a recent meeting in Little Rock are Dr. J. H. Reynolds, president of Hendrix, president of the new system; Dr. J. M. Williams, president of Galloway, vice president of the new system; C. L. Bahmer, manager; and G. A. Simmons, treasurer. These officers will be related alike to the administration of Hendrix College at Conway and Galloway College at Searcy.

Henderson-Brown College, at Arkadelphia, the third institution involved, had already been consolidated with Hendrix at Conway under the name Hendrix-Henderson, but in the completion of the new "three-in-one" Trinity system, the Henderson was dropped from the title of the big coeducational school at Conway. The system includes, therefore, Hendrix College at Conway and Galloway College at Searcy.

Galloway College, formerly a Woman's college becomes the woman's unit of the new system, and is being recognized as a junior college for girls. Galloway has already been admitted to the North Central Association of Schools and Colleges as a junior college, although for the remainder of the school year, both schools will continue as separate institutions, and Galloway will complete the 1930-31 term as a senior college.

Hendrix College is already a member of the senior classification of the North Central Association, and is also on the approved list of the Association of American Universities and Colleges, highest standardizing educational agency in America.

The $70,000 gift, which is the first made to Trinity system, was presented the president and vice president at the close of the trustees' meeting, with the understanding that the donor's name be withheld.

Leaders in the Little Rock and North Arkansas Conferences, controlling Conferences of the institution, officials of the school, and heads of the Board of Christian Education which is back of the project, are optimistic over the outlook as a result of the consolidation and believe it will open up a new era for Methodist education in the state.

"We live in an age when every job needs a man trained in body, mind, and soul."—*J. Sherman Wallace, in Why Go to College.*

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"It is as impossible to estimate what you owe to your college as to measure what you owe to your own mother."—*Bishop McDowell.*

Folsom Boys Win in Zero Weather Fight

THE fruit crop in the main orchard of eighteen acres at Folsom School (Smithville, Okla.), threathened by zero weather which swept Oklahoma in its last fling of winter, was saved by the hardihood and ingenuity of the schoolboys who pitted their strength against the force of the blizzard.

When on Friday, March 27, temperature began to drop alarmingly, trucks and wagons were pressed into service to haul wood and to distribute it for fire throughout the orchard. Consequently, before a freezing temperature was reached twenty-two fires were smoldering. All during the night and through Saturday the fires were kept going, and together with sawdust used as a smoke producer raised the temperature to the safety point. It is believed the bulk of the crop was saved by the voluntary efforts of the boys.

Hiwassee Serves Local Community

HIWASSEE College (Madisonville, Tenn.), through it department of rural life, is identifying itself and its program with the life of the community in a practical way. For Hiwassee is one of the few institutions of learning under Church control which maintains a department of rural life and religion. Here are offered courses in rural sociology and rural social religious organization. The head of the department is also pastor of the Hiwassee College circuit with eleven churches under his pastorate. The circuit is used as a laboratory where the eighteen young ministerial students of the college may put into actual practice what they have learned in the classroom. While there are a number of weak churches on this charge, the circuit led the district the first quarter of the Conference year in benevolences. This leadership was not only in percentage of quota but in the actual amount of money raised. The work offered in the department is related to the Training Division of the Local Church Department of the General Board of Christian Education.

Galloway Graduates Class of Twenty-Four

TWENTY-FOUR young women students of Galloway College (Searcy, Ark.) will be graduated in June with A.B. diplomas. By a recent merger of Hendrix and Galloway Colleges into the Trinity system, the latter institution will take its place in September as a standard junior college with membership in the North Central Association. Dr. J. M. Williams, whose presidency of Galloway has been marked by successive forward steps, will become vice president of the new system.

By way of preparing the student body for leadership in the new régime, Miss Margaret Wenzel, of Helena, and Miss Carolyn Haley, of Blytheville, freshmen of Galloway Woman's College under its present organization, were elected president of Holmes Hall and Godden Hall respectively. For when Galloway, now a four-year school, becomes a junior college next September, today's freshmen will be seniors and the only upper class students on the campus.

Newsy Odds and Ends

MRS. MAUD TURPIN

The *Conglomerate,* campus newspaper of Centenary College (Shreveport, La.), has announced results of the annual college popularity contest, which gave popularity honors to Miss Wilma Matney, Shreveport, and Jack Rawls, Bastrop, La.; and beauty honors to Miss Anna Ida Buchanan, of Shreveport.

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The seventy-fifth anniversary of the founding of Centenary College (Fayette, Mo.) will be observed in a three-day spring celebration beginning Sunday, May 24, and continuing through Tuesday, May 26. The three-day program is to combine regular commencement exercises with an inaugural ceremony for the new president, Dr. Robert H. Ruff, who took office September 1.

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The Christian Association of Lander College (Greenwood, S. C.) sends three girls as teachers every Sunday afternoon to the Salvation Army Sunday school. These girls furnish music as well as instruction in the Sunday school lesson for the people of the mill districts around Greenwood.

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Dr. Henry Sloan Coffin, president of Union Theological Seminary of New York City, and Dr. J. D. Hammons, pastor of First Methodist Church, Hot Springs, Ark., will deliver the commencement sermon and baccalaureate address at Hendrix College (Conway, Ark.) on May 31 and June 1, respectively.

Professor T. J. Mechlin, of the chemistry department of Centenary College (Shreveport, La.), will direct studies in the new courses in petroleum chemistry and practice, recently added to Centenary's curriculum. Extra-campus appreciation of the course has been evidenced by a large oil company of Shreveport, which is reported to have made it possible for a number of its employees to take the course.

Central Observes Music Week

WITH the presentation of "The Mikado," Gilbert-Sullivan light opera, the Swinney Conservatory of Music of Central College (Fayette, Mo.) will add its contribution to National Music Week observance the first week in May. All of the Central music organizations are to have part in the Music Week program, according to Dr. N. Louise Wright, conservatory director. Prof. Keith K. Anderson of the conservatory staff is planning for a state high school band contest which will be a part of the program, while the annual college May Fête, under the direction of Miss Lucille Patten, director of physical education for women, will also be held during the Music Week celebration.

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"Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires."—*Macauley.*

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"Education has always yielded its best fruits when associated with religion."—*Woodrow Wilson.*

Pointed Paragraphs

"I express the deep conviction that the Church will make a mistake if it loosens its hold on its colleges."—*W. O. Thompson, Former President of Ohio State University.*

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"Exclude religion from education and you have no foundation upon which to build moral character"—*Eliot.*

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"I do not believe that you are going to make the right kind of citizen by a Godless education, and then by adding in religion afterwards. Education and religion must go hand in hand."—*Ex-President Hadley, of Yale.*

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"In short the effective teaching of religion demands nothing less than that the whole college or university should become religious, that is, concerned primarily with the promotion of the spiritual values of life."—*Sylvanus M. Duvall, of Scarritt College in January Religious Education.*

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"To surrender the teaching of religion in our Church schools is proof to me that we ought to surrender our charters and close our doors."— *President W. B. Hubbell, of Folsom Institute, in the Oklahoma Methodist.*

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"Educational theory and practice as applied to colleges must not only be kept abreast of the findings of biology, psychology, and sociology, but up to the status of adventure and of leadership in religion for vast groups."—*E. W. Blakeman, Director Wesley Foundation, University of Califorina, in January Religious Education.*

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"Further, if we have any hope that our pupils will devote their mature powers through the whole life to the furtherance of the Kingdom, we must, as a matter of common sense, familiarize them in their growing years with the great cause that is on our hearts."—*Coe, in What Is Christian Education.*

"If I had a thousand dollars to give away, I would put it into a Christian school in America, because in building Christian schools and in filling them with boys and girls we are raising the seed corn of the world."—*Adoniram Judson.*

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"The small Christian college is the hope of America, character is essential to statesmanship, and these colleges are vital factors in the development of sterling character.—*James J. Hill, the Great Railroad Builder.*

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"The Church must not permit the college from which she has drawn her ministry to drift into inferiority. The Christian aim and character of these colleges must be preserved. To this end denominational colleges must be supported."—*John R. Mott.*

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"Nothing means so much to me as to have the capacity to earn money and the disposition to give it to others. It is a joy that is not duplicated by any other experience. In this new opportunity lies a challenge to you to the same happiness."—*Harry Rogers, Past President Rotary International, as quoted in Educational Handbook of Christian Church.*

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"The war revealed to us the gravity and the magnitude of our whole problem of education. We need not simply education but Christian education-training that issues in religious convictions and Christian personality. In the more comprehensive sense of the term, the whole problem of the Church is now more clearly seen to be one of education."—*Robert E. Speer.*

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"So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the Republic and the race."—*Dr. Edward O. Sisson, Professor in Reed College and writer of note.*